

THE CONVERTED CATHOLIC

"When thou art converted strengthen thy brethren."—Luke 22: 32.

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Looks Like Another Papalist "Grab" Measure

The Boston "Transcript," May 26, 1923, says that the closing hours of the legislative session had been marked by a controversy between Governor Cox and the House, which resulted in the death between branches of a bill authorizing the city of Boston to pay \$22,000 to Rev. John Chmielinski, pastor of the Polish Catholic Church in South Boston, for consequential damages to a schoolhouse attached to his parish, caused by the construction of the Dorchester tunnel.

Governor Cox refused to sign the bill unless it was amended to provide that no money should be paid without the approval of the Boston Finance Commission.

Christ's Mission Meetings

The meetings held each Sunday afternoon at the Mission have been increasing in interest, as well as in attendance, since the opening of the year. The subjects discussed have been varied. Two addresses by a former priest have attracted unusual attention. This man found his way to the Mission service late last fall, and at the close revealed himself as a priest who had been seeking light. He was given an opportunity to prove the sincerity of his new convictions, and at the beginning of the year was placed in the Biblical Seminary, where he found the atmosphere so congenial that his enthusiasm knows no bounds. Late in March he joined a Presbyterian Church, and on Easter Sunday partook of the

Communion for the first time among Protestant brethren. He hopes soon to receive licensure, and later to be ordained to the Gospel ministry.

Metternich's Fear of American Influence

Nobody who read the Papal organs and the *Sinn Fein* papers here almost from the beginning of the peace negotiations had any difficulty in seeing the hand of the Vatican agents in the wrecking of the League of Nations, insofar as the refusal of this country to join it was concerned. Even the Senators at Washington did little more than repeat what the journals mentioned above, and other papers that aided their propaganda said. And England was, of course, the target of calumny, vilification and abuse without stint. The obvious reason for this was that the "democracy" of the United States and of England is—so far as Catholicism and continental political reactionism is concerned—practically the same thing; and if the United States had joined the League at the start, not only would her influence have been paramount, but it might be expected to virtually drown out Catholicism, both Eastern and Western, because it contained the separation of Church and State. In that respect the American brand is worse than the British from the point of view of Athens, Moscow and Rome. In the New York "Times" (June 10), in a review of a French book, "*Histoire du Peuple Anglais au XIXe Siècle*," by Elie Halévy, we find that as far back as 1824 Metternich, the great reactionary Austrian Minister wrote thus to the Duke of Wellington: "Can England for a moment desire to accommodate her political steps to those of the United States? We very much wish that America shall not be placed, through the fault of the Powers, in a position to dictate the law of Europe."

The tools of the present-day Metternichs in the United States Senate won out, with disastrous results to Europe every day since.

Send One Dollar for "My Conversion" by Rev. Aristide Malinverni. An important feature is the number of citations from Papal writers.

20,400 MASSES MORE?

William J. Kelley, clerk of the Second Criminal Court in Jersey City, died May 16, 1916, and in his will beside some personal bequests, left \$7,500 for masses for the repose of his soul, to be divided among sixteen priests, says the "Hoboken Observer." Through her guardian, Mrs. Margaret Moran, of Ridgewood, N. J., Kelley's nine-year-old daughter asks that she be named as beneficiary and legatee of the "residue" of the estate referred to in the following clause of her father's will: "All the rest, residue and remainder of my property of whatsoever kind and wheresoever the same be situated and whether consisting of money in the bank or securities or the proceeds thereof or real estate I leave to my two cousins. That they may employ such sum or sums to have masses said for my soul." An application for a restraint of the "two cousins" referred to above against disposal of any of the residual property is also sought. It must be supposed that the unfortunate decedent's idea of Purgatory must have been something like the following, taken from "Two Ancient Treatises on Purgatory," Burns and Oates, London, 1893, pp. 4 and 5:

"Now, of all the torments which can be suffered, none in which our world hath can scarce so bitterly torture a poor creature as it would be tortured, if it were possible to us to be kept without consuming in the midst of the merciless flames of a glass furnace, the fire of which would soon, as it were, penetrate itself with the very inmost parts of that afflicted wretch; his bones would grow like red hot bars of iron, his marrow would scorch him more fiercely than melted lead, his blood would boil more furiously than high seething oil, his nails, his teeth, his gristles, his very skull would be like plates of bright flaming brass, all on burning fire." "Our fire was created by God merely for our comfort and commodity; that fire is made for no other end than to afflict, pain, and torment those guilty souls."

As the residual estate is estimated at about \$15,000, this money, if spent for masses on the basis of the other part of the will, would pay for 20,400 more, according to the financial expert of the "Jersey Journal."

King Henry VIII, of England, must have had a similar conception of Purgatory, and expected to spend a long time there, for he left money for masses to be said as long as the world stands.

It must be remembered that in spite of all the evil things he did, King Henry VIII of England, was always a "good" practising "Catholic" to the day of his death, and not only did not believe one Protestant doctrine, but undertook to argue with at least one of the martyrs whom he put to death on the subject of transubstantiation.

It is satisfactory to learn from "The Jersey Journal," June 20, that in "the first skirmish" in the local Chancery Chamber, little Margaret Kelley was victorious, and Vice-Chancellor John Griffin signed an order restraining Misses Annie and Mamie Kelley, of New York, from distributing the "residue" of the testator's estate until after the Court has passed upon the questions raised by the daughter.

THE REV. ARISTIDE MALINVERNI AT CHRIST'S MISSION

The Rev. Aristide Malinverni, of Los Angeles, Cal., pastor of an Italian United Presbyterian church there of over a hundred members, all of whom were brought up in the Roman Church, delivered an address on Sunday, June 24, at Christ's Mission. His subject was "The Confessional."

In this address all the "old-timers" who remembered Father O'Connor's services recognized all the distinctive features of the ministry of the Founder of Christ's Mission. He spoke in the same gentle, kindly way of the Catholic people; without any pedantry he displayed his knowledge of technical Catholic theology; he presented the truths of the evangelical faith in the same clear language within the comprehension of any child that might be present; there were even flashes of humor that brought smiles to the faces of the audience. And the said audience was manifestly pleased when he announced that he was coming back again.

IMPORTANT MIXED MARRIAGE DECISION IN NEW JERSEY

Justice Minturn, of the New Jersey Court of Errors and Appeals, delivered on June 18, at Trenton, N. J., a judgment that reasserted the doctrine that religious regulations which conflict with the Constitution and statutes will receive no recognition in the eyes of the law and courts. The courts look only to the legal aspects of litigation, moral and religious aspects have application only in their own forum.

The opinion was given in a proceeding for divorce begun by Roy H. Knibb against Modesta H. Knibb, charging desertion. The desertion consisted in her refusal to live with him, after they had been married by a magistrate, unless he would be again married by a priest. The civil wedding was a compulsory one, says, "The Hudson Dispatch," June 19, 1923, which quoted over a column from the decision.

The refusal of Knibb to go through a church ceremony is recognized by the court to be as justifiable in law as the insistence of the wife on having one, in view of the laws of the Nation and State, as developed by the founders of the country.

The case was referred by the Court of Chancery to an advisory master who recommended that the divorce be refused because the evidence of Knibb was not supported and also because the insistence upon the religious marriage, in addition to the civil one, was reasonable. A decree in the wife's favor was rendered. Knibb appealed the case to the Court of Errors and Appeals, which upset both bases upon which the master's recommendations were founded. Knibb is, therefore, free to marry again.

Incidentally, Mrs. Knibb will be free to marry both in civil law and under the law of her church. Being divorced from Knibb she is free under the civil law. In the Catholic Church marriage by a civil magistrate or any other minister than a priest is not recognized as sacramental and therefore is null.

Insisted on Church Marriage

From the evidence cited in the opinion it appears that the girl's father, after the civil ceremony, insisted that she should not live with Knibb unless he was married by a priest. It is

stated that the girl assented to this condition and refused to return, with their child, unless Knibb complied.

After disposing of the question of corroboration of the allegations by Knibb that his wife refused to live with him, the opinion proceeds:

"One question only remains, and that probably the most important in the case. Does the duty imposed by law upon the husband, and to which we have referred, of seeking the wife and making reasonable overtures for her return, cast upon him also the duty of acceding to demands by her which he cannot conscientiously fulfill?

"The learned advisory master thought that the petitioner should have acceded to the wishes of the defendant, and submitted to the performance of the religious ceremony demanded by her, as 'sine qua non' to her assumption of the duties of a wife. This conclusion involves the assumption that the petitioner's religious views and scruples were not as important and sacred to him 'in foro conscientiae' as were those of the defendant to her."

After referring in detail to the fundamentally antagonistic views of Protestantism and Catholicism as to the sacramental character of marriage the learned Judge said:

"So intensely vivid, in the Colonial Period was the recollection of the sanguinary feuds, based upon religious differences in other lands, in an endeavor to worship God, according to the dictates of one's conscience, that the Constitutional compact of our national life, attested by the intelligent and patriotic resolve of the Puritan from New England, the Quaker from Pennsylvania and Delaware, the Dutch Reformed from New York, the Presbyterian from New Jersey, the Episcopalian from the Old Dominion, the Catholic from Maryland and the Baptist from Rhode Island, contains this quondam radical basic provision, as the touchstone of our legislation and the administration of our law.

Constitutional Status

"'No religious test shall ever be required as a qualification to any office of trust under the United States.' (Sec. 3.)

"In pursuance of the power conferred upon it by the fifth article of the Constitution, the Congress shortly thereafter

buttressed that keystone of the Constitutional arch, by providing in the first amendment to the basic law, that 'Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.'

"Our State constitution shortly thereafter, guided by the inspiring influence, provided, 'No person shall be deprived of the inestimable privilege of worshipping Almighty God, in a manner agreeable to the dictates of his own conscience nor under any pretence whatever be compelled to attend any place of worship contrary to his faith and judgment.' (Article 1, Sec. 3.) 'There shall be no establishment of one religious sect in preference to another; no religious test shall be required as a qualification for any office or public trust; and no person shall be denied the enjoyment of any civil right merely on account of his religious principles.' (Sec. 4.)

"Manifestly the spirit of our law, upon this important subject, could not be more adequately, emphatically or frankly expressed."

It is plainly evident that what not only the State of New Jersey, but every State in the Union needs now is the enactment of an act of the Legislature of the same tenor as an amendment to the Marriage Law adopted by the Dominion of New Zealand, by which any person who asserts that any marriage performed in accordance with the laws of that Dominion, is not a real marriage, incurs a fine of £100 (about \$500 at normal exchange). The full text of this enactment was given in THE CONVERTED CATHOLIC, September, 1922.

Father E. J. Lester, S. J., says in "The Tablet" (R. C. newspaper), January 15, 1921, p. 79: "As we have said before, Protestantism is not a religion—it is a disease."

Father Phelan states: "Protestantism—we would draw and quarter it. We would impale it and hand it up for crows to eat. We would tear it with pincers, and fire it with hot irons. We would fill it with molten lead, and sink it in a hundred fathoms of hell fire."—"Western Watchman" (St. Louis, Dec. 24, 1908.)

A PAGE FROM A LIFE EXPERIENCE

BY ARISTIDE MALINVERNI

One day he [an Italian who had formerly been one of my parishioners at Fiesco, but had been converted in America and was giving his neighbors the true Gospel of Jesus Christ] told me that if I was so zealous of the honor of God, and of the true salvation of men, I should accept his challenge to a public debate, by which ample opportunities would be given to both of us to find God's truth as it is in Jesus Christ. Being doctor of theology, and largely experienced in controversial matters, confident also in my logical training, I thought I was certain to win an easy victory. But according to the law and custom of the Roman Church no Catholic can accept a public debate with a Protestant without the open approval of his Bishop. Then I went directly to my own Bishop, and having informed him of the troublesome danger to the holy faith, recently arisen in my parish, and of the challenge thrown in my face by this poor peasant, I asked him to be permitted to accept, and hold this debate, from which I was victoriously expecting the destruction of the heretical beginnings amidst my flock. But to my surprise the Bishop would not consent to the debate. I asked the reason of his refusal which seemed so strange to me; and

the Bishop with grave accents replied in these textual words: "I cannot encourage or permit you to have this debate because I am persuaded that, on the ground of the Bible, and of the pure Gospel the Protestants are always right."

I came away from the interview a sad and disconcerted man. Here a professor and a doctor in theology was forced to retreat before an unlearned and common peasant!

But what if my Bishop be right? If the Protestants were based on the Word of God, what then can be the foundation of the Roman Church? All this gave me ample matter for serious thought. Because my intelligent reader ought to know that it is not disputed by the Roman Church that the chief source of all our knowledge, as Christians of the nature and will of the Almighty God, is His written revelation in the Holy Scripture. The councils of Trent and of the Vatican

clearly defined that the Bible is the infallible Word of God. [Thus the decree of the Vatican Council (Sess. III): "The Holy Scriptures of the Old and New Testament are sacred and canonical, not because they have been approved by Church's authority, but because, having been written by the inspiration of the Holy Ghost, they have God for their author, and have been delivered as such to the Church itself."]

Nevertheless the fixed policy of the Roman Church, for some centuries, has been to forbid the study of the Scriptures in the vulgar tongue by the laity, whenever such forbidding could be fully enforced, and to restrict it seriously in all other places, while there has been little or no encouragement to the clergy to study them in any language. And the necessary inference from these facts is that the Roman Church is afraid of being brought to the test of the Bible (See the Bull "Unigenitus" of Pope Clement XI, and the Encyclical of Pope Leo XII, May 3, 1824, who calls the vernacular Bibles "poisonous pastures.") For the Roman Church knows too well that there is not agreement between her system and teachings and the teachings of the Bible.

When I found myself in the midst of these nervous doubts, I could not any more sit quietly in the darkness of ignorance, or be contented with the placid thought, so common among Catholics: "Roma locuta est, causa finita est"—"Rome has spoken, the question is settled." I wanted to know the truth about Rome and her system. And as it was impossible for me to get at the truth simply by reading strictly Papal books, I asked from my Bishop the permit to read the prohibited books.—Pp. 24, 25 of "My Conversion." Can be obtained from this office for \$1.00.

If your subscription is overdue, will you kindly renew it at once? The money will be doubly welcome at this time in view of the special efforts being put forth by the Committee on Propaganda of the Congregation of Christ's Mission.

In nine cases out of ten all a man's religious possessions are in his wife's name.—"War Cry."

MURDER OF PAPAL BULLDOZER OF SPAIN

Cardinal Soldevilla y Romero, Archbishop of Saragossa, and doyen of the Spanish cardinals, was assassinated in his cathedral city on June 4. Three men fired revolvers at him, and he fell dead. A "Sun" despatch said that he had been the official spokesman of the Vatican at the Spanish Court, and that there were apprehensions lest a religious war should ensue. In a long despatch from Madrid, April 26, in the "Christian Science Monitor" of May 18th, will probably be found the reason for the assassination. The writer says that "a great contest" between Church and State "had been opened by the ministerial representative of the Reformista party," which "has its place in the Government for the first time, and who was vigorously answered" by the deceased prelate. He also says that the clericals have long known that at a suitable opportunity certain political parties would "make an attack on the Church, which should have disestablishment as its ultimate object."

"When the Liberal concentration government came to power a few weeks ago the Roman Catholic leaders scented danger.

"With the approach of the general elections the situation became acute, for it was known that the liberal coalition had agreed upon a proposition for the reform of Article XI of the Constitution of 1876, which established Roman Catholicism as the one and only religion of Spain and gave tolerance to no other. This article states that the Catholic religion, Apostolic and Roman, is the religion of the State and the Nation associates itself with the belief and its ministers; that on Spanish soil nobody will be molested on account of his religious beliefs provided they do not offend against Christian morality, but that nevertheless no ceremony or public manifestation other than those of the Roman Catholic religion will be authorized.

"One of the chief points of the negotiations between the Alhucemas Democratic Liberals and other liberals was the demand of the Reformistas that steps should be taken toward breaking down the Roman Catholic Monopoly in Spain. The

Reformista demand was granted, and it was agreed that the suppression or revision of the last paragraph of the article should be placed on the governmental program. When the new coalition came to power recently, a Reformista representative, Señor Pedregal, was chosen for the Ministry. Señor Pedregal was remarkable for his uncompromising feeling upon this Roman Catholic question, and his nomination for Cabinet office was a sign that his party was determined.

"Preparing for the election campaign, the Government considered its program and Article XI, and had no option but to include the revision of the latter. Before any announcement had been made, Cardinal Soldevilla, archbishop of Saragossa, informed the Premier that if the determination to meddle with Article XI were persisted in, the Catholics would fight the Government candidates everywhere at the elections. This threat meant that, in spite of the usual governmental manipulation of the election, the Government would probably be beaten.

"The Cabinet had to give the most serious consideration to this development, and not unnaturally dissensions were produced. Señor Pedregal appealed to his colleagues to stand by their determination at all costs, and he had some support, but the majority considered it best to yield to the Roman Catholics now. Señor Pedregal at once resigned his place, and became the first Spanish Cabinet minister to abandon office on a religious question like this."

A "Times" despatch from Rome, June 6, said that there it was believed that the Cardinal's death "was due to political feeling, the anti-Catholics considering the Cardinal responsible for the success of the Catholics in the elections." So it would appear that the Papal spokesman made his threat good—and paid for his success with his life.

When you have read this Magazine through at least twice will you please send it to some Roman Catholic of your acquaintance, directing special attention to the article on "The Gospel in the Douay Bible?" Each of these is "passed on" by a gentleman who was brought up in the Roman Church, and really believed all its doctrines until about eight years ago.

The Gospel in the Douay (Catholic) Bible

The copy of the Douay Bible used here was published by John Murphy Company, Publishers, Baltimore, New York, Printers to the Holy See. It bears the "Approbation" of Cardinal Gibbons, dated "Baltimore, Sept. 1, 1889," in which His Eminence describes it as "an accurate reprint of the Rheims and Douay edition."

"Search the Scriptures, for you think in them to have life everlasting: and the same are they that give testimony of Me."—John 5: 39.

THE LIBERTY OF THE SOUL

"The Spirit of the Lord is upon me, wherefore he hath anointed me to . . . preach deliverance to the captives, and sight to the blind, to set at liberty them that are bruised."—Luke iv, 18, 19.

"Because the creature also itself shall be delivered from the servitude of corruption, into the liberty of the glory of the children of God."—Rom. viii, 21.

"Stand fast, and be not held again under the yoke of bondage."—Galatians v, 1.

"For you, brethren, have been called unto liberty."—Galatians v, 13.

"You shall know the truth, and the truth shall make you free."—John viii, 32.

"If therefore the Son shall make you free, you shall be free indeed."—John viii, 36.

"But now being made free from sin, and become servants to God, you have your fruit unto sanctification."—Romans vi, 22.

There are few things about the Roman Church that impress outsiders so unfavorably as the bondage in which its membership is held by the ruling body in Rome. For example, no Roman Catholic is allowed to go and hear a sermon or discourse from a Protestant pulpit. (Indeed, we heard of one case where two youths who only attended an entertainment given by the young people of a neighboring Protestant church were disciplined for doing so); nor can he read any book condemned by the Church authorities. Although the "pursuit of happiness" is mentioned in the Declaration of Independence as one of the "inalienable rights" of the individual, he cannot marry a Protestant lady (except under conditions that no self-respecting

girl would accept) without suffering ostracism and other disagreeable things, besides placing himself almost outside the Church. Religiously, he must attend Mass and refrain from eating meat on Fridays, under pain of "mortal sin"—a very serious thing in the Roman religious system—although there is not a word in the New Testament about doing either. By means of the confessional the parish priest becomes acquainted with all the "ins and outs" of the families of his parish and is, to that extent, able to intimidate, or threaten, or cajole in all kinds of private affairs, if so minded. An Italian pastor once said in *Christ's Mission* that a young Italian woman who desired to attend his services was prevented from doing so by the threat of the local priest that if she continued going there he would make known, in places where it would do her the most harm, some wrongdoing or indiscretion in her life before she left Italy. Indeed, so strongly do some good people feel about this feature of the Roman system, that when they are asked for help in taking the Gospel to the Catholic people, they say, in effect: "What's the use? If these people, living in a free country like this, have no better sense than to tolerate such tyranny on the part of their priests, how can you hope to improve their conditions?" Of course such friends do not understand what the word "education" means in the Roman system. They are ignorant of the care with which knowledge of certain kinds is kept away from Catholic children, as also of the kind of "knowledge" that is, in many cases, imparted. Anyway, in view of the great blessings that Protestant people have received through the work of the Great Liberator, who called forth Luther, Knox and many others, it is their duty to do what they can now to lead such Catholic people as they can reach out of the spiritual and intellectual bondage of Rome into the liberty of the Gospel of Jesus Christ.

A gentleman brought up in the Roman Church told the writer not long ago that the whole religious system was one of fear, and that were it not for the terrorism exercised, the organization would speedily disintegrate.

Now this state of things is not in accord with the will of God for the Catholic people—either collectively or as individuals.

He does not will that any man should be under the dominion of sin, or of any evil practice. And He has provided liberation through the work of the Great Liberator, who chose for the text of his sermon in the synagogue, the first quotation given above. Two of the purposes of His mission on earth were "to preach deliverance to the captives," and "to set at liberty them that are bruised."

The condition of the "unconverted" man (to use an evangelical Protestant word) is described in Romans vii, 22-24: in which the "good" desires and purposes are depicted as being continually frustrated by "the law of sin that is in my members." Nor is this conflict confined to the spiritual phases of a man's life, but extends so far into the physical that even national Governments are making more or less successful efforts to curb the use of alcohol and narcotic drugs, because of the evils that they inflict upon the body politic by the mastery they obtain over the individual.

Jesus Christ is able to deliver both body and soul from the dominion of sin in any form; and He is not only able to deliver at the moment, but is able to keep that which is delivered to Him to the end of life.

Many Catholics are slaves to various forms of evil (though not more than a corresponding number of average non-Catholics), the vice of profanity having attained such proportions that the Holy Name Society was organized to lessen its extent. The use of profane language is largely a habit, and many who use it will tell you that they "don't mean anything;" but it is a violation of Exodus xx, 7, none the less. If the high authorities of the Church knew the mighty power of the Living Christ to deliver from the dominion of sin all who obey His invitation to "Come to Me, all you that are burdened" with this vice, they would tell their people about it, and there would be no more need for a Holy Name Society in the Roman Church than for one in the Presbyterian Church or The Salvation Army.

From the general to the individual: whatever may be your particular "yoke of bondage" dear reader—sin in general, or morphine, cocaine, alcohol; or some particular form of evil from which you have tried to secure freedom by joining a society, or

"taking a pledge" or performing observances prescribed by a priest, Christ came to set you at liberty. And you personally. If you will go to Him directly, believing not only that He can deliver you but that He will do so, when in simple faith you take Him at His word, you will soon know "the liberty of the glory of the children of God" as your own.

Of course this must be accompanied by the kind of repentance that does not consist in being merely "sorry" for sin but its abandonment once and for all up to the limit of your will power.

THE POWER OF ROME IN THE DAILY PRESS

The citizens of New York have had abundant evidence of the power of Rome in its daily papers during the last few months: it has been shown in the space given to "news," correspondence and other matter tending to the nullification of the Eighteenth Amendment—much of which was almost reproduced in some of the Papal organs: in the space given to the utterances of Dr. Grant, Dr. Fosdick, and others, for the purpose of discrediting Protestantism and Protestant teaching both within and without the denominations concerned. We can be quite sure that had a Father O'Connor, a Father McGlynn, a Father Chiniquy, a Father Tyrrell or a Father Jeremiah Crowley expressed corresponding ideas in reference to the Roman Church, not more than twenty lines or so would be given to the matter, if it was referred to at all. In respect of the memorandum from a body representing forty Italian Protestant Churches, only one, the "Times," published it, and Dr. Fama, who is the Secretary of the United States Board of Pension Surgeons in the Bronx, said that every Italian paper in this city refused to publish it. While columns of space were devoted to hostile material against the Ku Klux Klan, in only one, the "Tribune," have we seen any adverse comment on the recent deprivation of citizens in New Jersey of the right of peaceable assembly by mobs of Papal catspaws—in three towns.

"Vocations"

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Convents

LEND IT

ST. PETER: THE "ROCK": AND ROME

We have read not a few learned discussions on these three subjects, but a resident of Philadelphia and a friend of Christ's Mission who is "only a layman" addressed the following remarks to a priest with whom he was in correspondence on Roman doctrines. They seem quite as incisive and convincing as anything we have previously read on the subject.

In Reply to the Priest

You say your Church is built upon a rock and the gates of hell cannot prevail against her! What you mean by the "gates of hell" is not clear. Apparently you mean the persistence of your Church despite all attacks upon her. In the same sense the gates of hell have not prevailed against Buddhism, which is centuries older than Romanism. If this is the test, Buddhism, Shintoism and Confucianism are all of them safer institutions than Romanism and perhaps I had better turn my attention to one of them, for they laugh at your modern Romanism which has copied so much from them and from older forms of paganism.

Yes, I understand that by the "rock" you mean Peter—a man. And your Church surely is a man-founded institution—a human invention. But the man was not Peter. He never heard of you or your Church. If you will study your Bible (and I trust you will) you will learn that the Church of the Romans—which was a very different thing from your Church—was founded by St. Paul, who lived in Rome and preached in Rome and there made many converts. The Holy Word makes no mention of Peter ever having been in Rome. If Peter was there Paul did not know it. Peter was a missionary to the Jews, had no love for the Gentiles (at one time, anyway), but was so bitter and prejudiced against them that he had to be rebuked by the Holy Spirit before he would even go on a mission to them. Paul was the chiefest of the apostles and founded the Gentile churches, and Paul rebuked Peter for his fault on one occasion, and Peter humbly accepted the rebuke. Paul would hardly have dared to rebuke his Pope; and if Peter had been Pope, under divine guidance and

infallible, he would not have been in error, and Paul would not have had to rebuke him.

Peter wrote two epistles of a general character. The first is addressed to "strangers throughout" certain countries; his converts among the Jewish colonies in those provinces, for natives of those Gentile districts would not be "strangers." A queer kind of Pope or pastor he must have been to the Roman Church, not even to mention it when he was naming others! Paul also wrote a number of epistles to the churches of his founding, and one of these was addressed to that in Rome. Now, presuming Peter to have been in Rome, is it not strange that Paul did not mention him in that letter? He wrote to "all that be in Rome," If Peter was in Rome, then Peter was included in the "all." In such a case we find Paul writing instructions to Peter, the Pope—Paul's Pope. Did the Pope know less than Paul, that Paul had to instruct him, or was Paul an impostor, a usurper, an impious invader of Peter's authority? If so, why did not Peter excommunicate him, as later Popes would have done? If Peter were in Italy now, preaching the doctrines that he wrote in his two epistles, especially in the second chapter of his first one (verses two to ten) the present Pope would certainly excommunicate him—and Paul too, for that matter. For the whole of Paul's epistle to the Roman Christians is in direct antagonism to the teaching of the Papal Church to-day (chapters VI, VII and X more particularly). I would advise you to read that epistle through instead of your "catch-penny" catechism. Paul, however, makes no mention of Peter anywhere in this comparatively long epistle. In the last chapter he sends salutations to a long list of saints (twenty-six by name), but Peter's name is not among them—a direct slight to Peter himself, and tantamount almost to a denial of Peter's rights, prerogatives and authority if Peter were in Rome and were Pope. We can be sure that Peter was not in Rome and was not Pope, for if Peter had been in the city; even if not Pope, Paul would certainly have mentioned him.

Possibly Peter may have died before then, but tradition says

that Peter was carried a prisoner to Rome, and was martyred there at the same time as Paul, during a heathen persecution. If this be true, then Peter was alive when Paul wrote his epistle, but he could not have been in Rome. Even if he were dead, and there was another Pope "gloriously reigning" in his stead, Paul does not even mention that other Pope. If that other Pope's name is included in the list to whom Paul sent salutations, it seems very strange that he should be merely mentioned among so many others, and no allusion be made to his high office as the "infallible" "Vicar of Christ", with virtually "power of attorney" from the Almighty in respect of every man, woman and child on earth, as set forth in the Bull "Unam Sanctam" of Pope Boniface VIII.

In this event we again find Paul manifesting contempt for his Pope—and stranger still would be the sight of a Pope in a second pontificate reigning in authority superior to that of a living apostle. What monstrous doctrine your Church teaches! Certainly Peter was never in Rome, unless as a prisoner to be martyred, and he certainly founded no church in Rome, because Paul was the founder and pastor of the one to which he addressed his epistle.

If our Lord promised to build His Church on Peter as the Rock and that Church was to be the Roman Church, then He did not keep His promise and your Church is worthless and your religion is worthless. I suppose you will send me to hell for this, but fortunately, you have not command of the gates of either hell or Heaven, and the Word of God must stand despite all the efforts of your Church to destroy it. The gates of hell—nor of Rome—shall not prevail against that—the Holy Word of God!

What, then, could our Lord have meant? "Peter thou art a rock; thou hast a rock-like faith—faith founded on a rock, and in a rock." And that Rock was Christ, than whom "other foundation can no man lay." Peter had just testified "Thou art the Christ, the Son of the Living God," and Christ replied: "Upon this Rock—the Christ—I, Myself—will I build My Church," which Church is comprised of all who believe in Him as the Christ and are washed in His atoning Blood.

That "catholic" Church is not a narrow, superstitious, bigoted sect like "Rome" excluding all who do not believe her dogmas that contradict the Lord; but it is the whole body of believers, living and departed, who are redeemed by faith in His Blood.

Had Peter any authority higher than others? Peter was the only apostle who denied his Lord. Peter alone had to repent for such denial. Peter alone needed forgiveness for such denial. In denying his Lord Peter had lost his commission. He had sacrificed his Apostolate. It was because of this that the Lord in forgiving and restoring him made him repeat his confession thrice and then re-commissioned him to feed his lambs and sheep. In this act the Lord did not set him above the others, who were already feeders of the flock. He merely restored Peter to their rank and to the same commission with which they were already charged.

I honor and love Peter. His weakness, his fall and restoration give me courage when I consider my own frailties and know my Lord has the same compassion for me that He had for him. But the Roman Church slanders Peter and disgraces him, in my opinion, and the wrath of God must be upon that Church for defaming one of His holy apostles, as also for worshipping the Mother of Jesus, by making a goddess of her, and giving her a place with Diana.

Our Lord said, Come Unto Me, all ye that labor and are heavy laden, and I will give you rest. He did not say, "Mary will give you rest."

When you have read this Magazine through at least twice will you please send it to some Roman Catholic of your acquaintance, directing special attention to the article on "The Gospel in the Douay Bible?" Each of these is "passed on" by a gentleman who was brought up in the Roman Church, and really believed all its doctrines until about eight years ago.

"Vocations"

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LEGISLATION AGAINST INDIVIDUALS

Among other methods now being operated by the agents of the priests of Rome in the work of "making America Catholic," is that of getting bills through Legislatures designed to destroy the livelihood of those who resist their efforts to destroy civil and religious liberty in this country. One such bill has been passed in the New York Legislature against the Ku Klux Klan, and another in Michigan, "aimed directly at the so-called Public School Defense League," as a Brooklyn Vatican organ states (May 12). In each case the bill compels all the individuals at whom the measure is directed to file their names and other details with the Secretary of State, so that the alien-allegianted "subjects" of the Pope may set to work to damage their business, imperil their means of livelihood and in other ways crush out their resistance to the Papal machinations against this nation. At present writing only one has been signed by the Governor, but the fact that two Legislatures have proved themselves to be so much under Papal control should arouse every lover of this country to the magnitude of the peril involved. Whether either bill will stand the test of a court decision remains to be seen. So far as we know the Walker Bill against the Ku Klux Klan is the first bill ever enacted in this country for the almost avowed purpose of persecuting individuals for belonging to a society of which the clerical officers of the Papal Army of Occupation disapprove. So far as the particular societies whose destruction is desired are concerned, one effect will be to convince many people that if there was no need for the work of these bodies before, the necessity for them is now obvious to anyone who reads the terms of the bills.

Some men can make a dollar go a long way, but they can't buy a reserved seat in Heaven with it.—"War Cry."

Religion is the best armor that a man can have, but it is the worst cloak.—Bunyan.

A NEW AND CURIOUS "SAINT" FOR ENGLAND

No one conversant with the history of the Papacy doubts that one of the reasons for the canonization of Joan of Arc (who had been delivered to the English to suffer the death penalty by her Church authorities for witchcraft) was the desire on the part of the Vatican to tickle the vanity of the French people, and thus facilitate the recovery of its control over the government and nation that had been lost by the passage of the law passed in 1905 separating Church and State. And there can be no question that this action did much to accomplish its object. According to the "New York Times" June 10th, a similar scheme is proposed for England, the person selected being the King against whose armies Joan of Arc won her victories—King Henry VI.

The "Times" says that while King George V was in Rome, he had a "long conversation" with Cardinal Gasquet, who said he intended to place the matter of beatification (the first step toward canonization) before the proper Congregation at an early date. It appears that in the reign of Henry VII, "the credentials of his predecessor's eligibility to beatification were presented successively to Popes Innocent VIII., Alexander VI and Julius II, but that Henry VII grudged the money for the investigation and ceremony." Now Henry VII was a very good Catholic—so good, in fact, that he discouraged any further explorations on this continent by the Cabots, because of the Bull of Pope Alexander VI (1493) dividing the then unknown world between Spain and Portugal. And when we read a little of the personal history of one of the most unfortunate Kings in all English history, we suspect that it was rather his hard common sense, and his knowledge of the vicissitudes of the life of his predecessor that deprived him of enthusiasm on the subject rather than parsimony. If his sanctity and spiritual attainments did so little for him while living, and were insufficient to prevent his (alleged) murder in the Tower of London, his successor (who probably knew many things that have not come down to us) might well be sceptical about his being able to do much for others after his decease. It was during his reign that England lost all her continental French possessions except Calais.

Smollett says of him: "Very different [from the character of Edward IV and his brother Richard, afterwards Richard III] was the disposition of the ill-fated Henry, who, without any princely virtue or qualification, was totally free from cruelty or revenge; on the contrary, he could not, without reluctance consent to the punishment of those malefactors who were sacrificed to the public safety; and frequently sustained indignities of the grossest nature without discovering the least mark of resentment. He was chaste, pious, compassionate, and charitable; and so inoffensive, that the bishop who was his confessor for ten years, declared that in all that time he had never committed any sin that required penance or rebuke. In a word, he would have adorned a cloister, though he disgraced a crown; and was rather respectable for the vices he wanted than for those virtues he possessed. He founded the colleges of Eton and Windsor, and King's College in Cambridge, for the reception of those scholars who had begun their studies at Eton."

LUTHER AND HIS BIBLE

On September 21, 1522, Martin Luther's German translation of the New Testament was published at Wittenberg. Though editions of the German Bible had already been printed, they were based on the Latin Vulgate, as distinguished from the original languages, and were in an idiom which sounded foreign to ordinary readers. It was left for Luther to give to the German people a translation made from the Hebrew and Greek originals, and to present it in language which at once gained acceptance—and this at a price which may be said to have placed the Book within reach of the population in general. Within two months, a second edition was called for; and during the next eleven years the Book was reprinted eighty-five times! No other book had anything like such a circulation in Germany.

The Purpose of Papal Parochial Schools is to Promote and Perpetuate Priestcraft.

A "CHRIST'S MISSION" PRIEST NOW P. E. BISHOP

The New York "World," June 12, said that controversy had arisen in the Protestant Episcopal Church because Dr. Manuel Ferrando had been consecrated a Bishop on March 15 last, in the Cathedral of St. John the Divine, with what "The Living Church," a "high church" organ, intimated was a measure of secrecy. The Executive Secretary in charge of Central and South American Missions wrote a letter to "The Living Age," and said on this point: "There was nothing secret about it. A goodly number of local clergy were invited and told to bring their vestments. Not a few invitations were sent to friends of Bishop Colmore (Bishop of the missionary jurisdiction in Porto Rico) and some of Bishop Ferrando's friends were not only invited, but most of them came. Of course, if failure to give out notice to the newspapers is the same as secrecy, then it was secret."

Dr. Ferrando was elevated to the episcopate by Bishops Gailor, Manning and Lloyd. Bishops Colmore, Knight and Burseson assisted in the laying on of hands. He is now Bishop of Quebrada Limon, Porto Rico.

It appears that "The Living Church" thought that the alleged "secrecy" was due to fear lest publicity should defeat the purpose to unite with the (Reformed) Episcopal mission in Porto Rico, and to give Dr. Ferrando a chance to reordain his own clergy before the facts were made known.

Christ's Mission's only interest in the case is due to the fact that Dr. Ferrando was one of those priests who came to Christ's Mission, virtually a fugitive for conscience sake from Venezuela, in 1895, and who was assisted into the sphere of evangelical work by Father O'Connor. From Vol. XII of THE CONVERTED CATHOLIC (pp. 170-2), we give these particulars.

On May 17, 1895, he arrived at Christ's Mission (142 W. 21st St.), accompanied by an attaché of the United States Legation at Caracas, and bringing letters of introduction from Rev. Joseph and Mrs. Norwood, the former being agent of the American Bible Society for Venezuela and Northern Colombia.

Nine days later the New York "World" published a "story" in the subheading of which he was kindly described as "An

Apostate in Peril," and lower down was referred to as "an apostate and exiled Capuchin father, a cadet of a noble Spanish house, who had renounced the Catholic faith at the risk of his life; while Father Superior of a Capuchin monastery he was known as Eduardo le Pego." The paper quotes him as saying to a reporter (in part):

I am of a Castilian family. It was my father's intention that I be educated for the bar. I leaned towards the Church, however, and secretly studied with that in mind. In 1888, while my family were still against that course, I became a Capuchin monk. Four years later I was assigned to the monastery of San Lucar de Barrameda in Spain. This position brought me trouble, for I had been in the monastery only a short time when I was called on to petition that Mother Sacramento of the Order of Adoratrices, be canonized. I refused, as I considered she had done nothing that raised her in any way to the elevation of a saint. Through this I was brought into correspondence with the Pope. In 1893 the Church in Spain became so distasteful to me that after receiving permission to leave San Lucar de Barrameda, I left for Colombia, where I hoped to do work for the Church among the Indians.

A Spanish priest, Father Sopana, went with me. We were assigned to a parish near Barranquilla, from whence Father Sopana was soon sent to the coast, where he was brought into discussion with Mr. Norwood, an evangelist. I heard of it, and sent Father Sopana to Rev. Mr. Pond, who came to see me at Rosario. Eventually he persuaded Father Sopana and myself to cast aside the robes of our Order and go to Curacao, Dutch Guiana, where Mr. Norwood had just arrived with his yacht. There we both renounced the Roman Church, and, at an evangelical meeting in a theatre, we told why we had done so.

People of my race and creed cried out that I was insane. They applied to the Spanish Consul to have me sent to a Spanish madhouse. He refused, and then they tried to capture me, but I eluded them. Attempts were then made to have President Crespo demand me from the American Consulate. He refused. Then an attempt was made to bribe the Governor of Caracas to have me arrested. He refused. I know this, because one of my

Order told me to fly for my life or the people would kill me. To escape them Mr. Norwood took me on his yacht, and I boarded the "Philadelphia" which brought me "here."

Dr. Ferrando spent five months in Christ's Mission and at Northfield, and two years later returned to Venezuela. In 1898 he went to Porto Rico.

ITALIAN PROTESTANT APPEAL TO MUSSOLINI

We believe that the New York "Times" (June 1, 1923), was the only metropolitan paper to give space to this letter to the Italian Ambassador at Washington, sent by Dr. Fama, President of the Vigilance Committee of the Italian Evangelical Ministers' Association of New York, representing forty Italian Protestant Churches in this city.

Note to the Italian Ambassador:

To His Excellency,
The Honorable Prince Caetani Di Sermoneta,
Ambassador of His Majesty the King of Italy, in the U. S. A.
Washington, D. C.
Your Excellency:

We, the Italian Evangelical Ministers' Association of Greater New York City, do respectfully present to your excellency the following memorandum with the earnest request that it should be forwarded to His Excellency the Prime Minister of Italy.

We hereby do express the sentiments of thousands of Italians, resident in the United States, who have kept a tender remembrance of their Fatherland for whose glory they have worked and are still working with all of the power of their Christian spirit.

Memorandum to the Government and People of Italy

To the Government and to the people of Italy:

The Italians, resident in the United States, who belong religiously to the several denominations of the Protestant Church are all following with a good deal of interest and sympathy the renovation of modern Italy gloriously emerged from the Great War and now following again the fateful path of Roman civilization.

They take once more the same oath of absolute faith in the

destiny of their mother country, Italy, one and indivisible, with intangible Rome as its capital, the oath which was taken by our great men who freed our country from all spiritual and political slavery.

Therefore, they protest with all their might against any manifestation which aims to bring Italy back to the condition of subjection to religious dogmatism. They deprecate any attempt to make its Government subservient to a power of international character, whose interests are not with any particular country.

Religious Equality Asked

They are for a free church in a sovereign State and they hope that the first article of the Italian Constitution (which makes Roman Catholicism the religion of the State with mere toleration for all others) may be modified so as to give to all Italians the same equality of rights and duties, in front of the State.

On the peaks of our Alps, in plains and in the valleys, on the water and among the clouds, only one kind of blood was shed for the greatness of Italy; that of the purest Italians.

It is therefore time that whether Christian or Jew, believer or unbeliever, every Italian should be considered equal before the law in substance as well as in form.

They wish to remind Italy that Protestantism is not a foreign importation, but it is of pure Italian origin; it had its birth in the Waldensian Valleys, from whence it was propagated to the rest of the world as it happened with all great things which originated in the land of Dante.

They request for their brethren of other nationalities in Italy, the same rights which are being granted to themselves by foreign countries. They strongly protest also against the manifestation of sectarian hatred, which lately has occurred in Italy, and which has a tendency to disturb our friendly relations with this great republic, which offers bread and shelter to millions of our Italian citizens.

They wish Italy to know that in the United States of America all religious communities as well as individuals of Italian or foreign birth do enjoy the same privileges both of protection and of propaganda which are granted to the native citizens of this great country. The accusations made by certain news-

papers in Italy against Protestantism are infamous calumnies; in fact, the best people in any Christian denomination are not inferior to the best in any other. Virtue and morality are not an exclusive monopoly of any particular confession.

Position of Protestants

We, the Italian Protestants in the United States, wish to present these respectful considerations to the mind of all the honest people of both continents. We want them to know that we consider our faith unconquerable, and that we regard Rome, as our cradle because its millions of early Christian martyrs belong to the Church Universal, which in later ages was subdivided into several branches. But we all recognize Jesus Christ as being our only Lord.

We Protestants have our spiritual rights in Rome in common with the whole of Christendom. Such rights are similar to those which are enjoyed at the Holy Sepulchre by all Christian denominations represented there. And in Rome we claim the right of residence and of free speech in accordance with the laws of the Italian State, which is not a religious body, but a political emanation of 40,000,000 people professing different creeds which are the expression of their honest convictions.

A PAPALIST WRITER ON LUTHER'S BIBLE

A fine commendation of Luther's work came from one of his most vehement opponents, the well-known Roman controversialist, Cochläus, says London "Christian," Sept. 28, 1922:

"Luther's New Testament was multiplied in a most wonderful degree, so that even shoemakers and women, and every and any lay person acquainted with the German type, read it greedily as the fountain of all truth, and by repeatedly reading it impressed it on their memory. By this means they acquired in a few months so much knowledge, that they ventured to dispute, not only with Catholic laymen, but even with masters and doctors of theology, about faith and the Gospel. Luther himself, indeed, had long before taught that even Christian women, and everyone that had been baptized, were in truth priests as much as Pope, bishops and priests."

HE, BEING DEAD, YET SPEAKETH

Among the extracts from the diary of General W. Bramwell Booth, of the Salvation Army, in the "War Cry," February 24, 1923, occurs the following: "Came across an old letter of the late Commissioner Railton dated in 1893, in which he says, referring to some trial and sickness: **"Why He allows those who are fully His and so eager to do more for the world to be so plagued I can never understand, except that He really cannot help it consistently with the general plan of the War.**

"Perhaps we shall find out that many times when we seemed to be only enduring we were accomplishing more by engaging an enormous force of the enemy than at those times when we thought we were doing most. So we must try again, and count those happy which endure.'" Speaking after the manner of men Commissioner Railton was one of the servants of God who "made" The Salvation Army, the other three being the Mother of The Salvation Army, General William Booth and the present General, and each performed a part that was not duplicated by either of the others. Let us all thank God and take courage from the words of one whose pen did a work that has never had its exact counterpart in the history of the evangelization of the world. He died in "harness" in a railroad depot in Cologne.

"More than ten years ago I was a poor tramp, sitting on a stone by the wayside. I was just about all in, and felt I hadn't got a friend in the world. Someone came up behind me and laid his hand on my shoulder and said, "Friend, God is Love. Try God!"

"Well, to make a long story short, I did try God. I soon got strength to quit the things that were spoiling my manhood, and went to work. Now, whenever work is slack I take my kit and write in some place where they can be seen from the road the words which were such a blessing and inspiration to me, hoping that some poor tramp, tired of sin, may come along and read and remember that he has one Friend left and try God."—"War Cry."